DOCUMENT RESUME

ED 345 574 FL 020 413

AUTHOR	Sasorith, Issara Katay; Lucas, Alice
TITLE	Four Champa Trees. A Traditional Laotian Folktale Told in English and Lao and Teacher Discussion Guide.
INSTITUTION	Voices of Liberty, San Francisco, CA.
SPONS AGENCY	Zellerbach Family Fund, San Francisco, Calif.
PUB DATE	90
NOTE	29p.
AVAILABLE FROM	Voices of Liberty, San Francisco Study Center, 1095 Market Street, Suite 602, San Francisco, CA 94103 (the folktale is $7.00; the discussion guide, $6.00; and the audiotape, $7.00).
PUB TYPE	Guides - Classroom Use - Instructional Materials (For Learner) (051) -- Guides - Classroom Use - Teaching Guides (For Teacher) (052) -- Multilingual/Bilingual Materials (171)
LANGUAGE	Lao; English
EDRS PRICE	MF01 Plus Postage. PC Not Available from EDRS.
DESCRIPTORS	*Bilingual Instructional Materials; Class Activities; Classroom Techniques; *Cultural Context; Elementary Secondary Education; English; *Folk Culture; *Lao; *Literature Appreciation; Student Motivation; Teaching Guides; Uncommonly Taught Languages; *Vocabulary Development
IDENTIFIERS	*Four Champa Trees

ABSTRACT

The Laotian folk tale "Four Champa Trees" is presented in English (left page) and Lao (facing right page), with an accompanying teacher's guide. The story is part of a much longer legend told in the oral tradition of the Lao people. The teacher's guide offers suggestions for classroom use of the folk story. It begins with specific performance objectives for using bilingual folk tales and some general ideas for integrating literature with language in the classroom. The second section of the guide offers background information about the geography, history, and culture of Indochina. The third section provides background information specific to the story and additional readings. The subsequent section outlines ideas for whole-class and small-group teaching with this story, including pre-reading activities, motivational exercises, and vocabulary development activities. Finally, a student worksheet provides question-and-answer retention, comprehension, and discussion exercises to be used with a tape recording of the story. The tape recording is not included. (MSE)

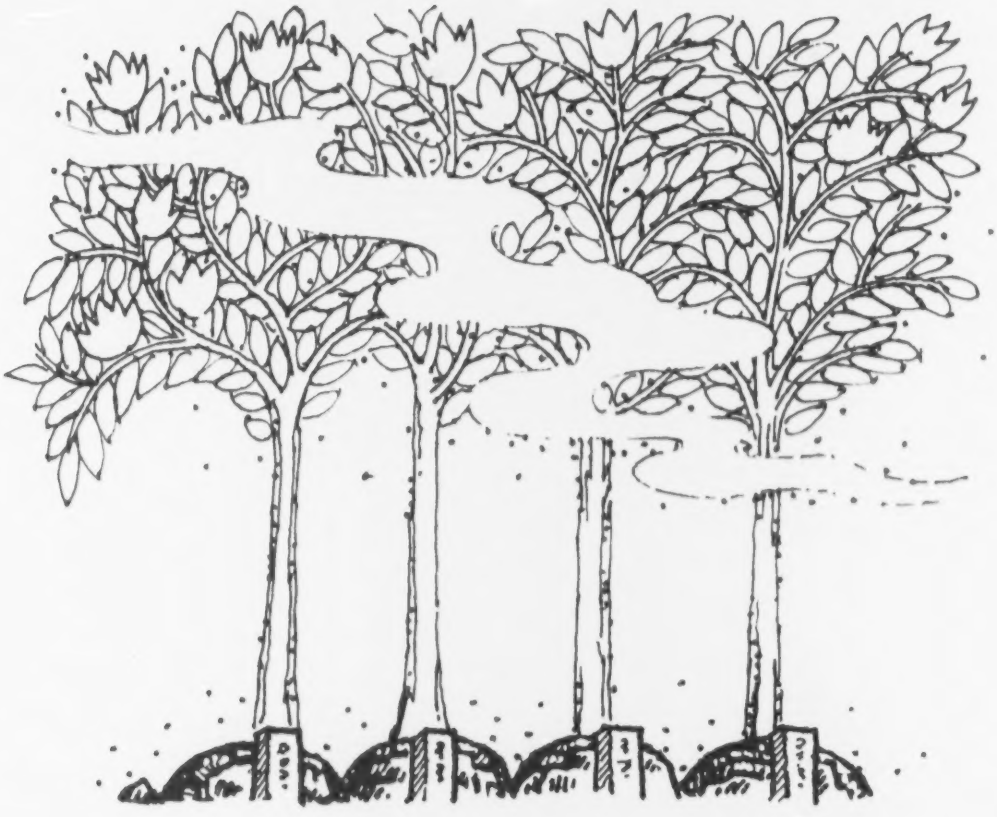
****
* Reproductions supplied by EDRS are the best that can be made *
* from the original document. *
****

FL

ED345574

Four Champa Trees

จำปาสีต้น



A traditional Laotian folktale told in English and Lao.

"PERMISSION TO REPRODUCE THIS MATERIAL IN OTHER THAN PAPER COPY HAS BEEN GRANTED BY

Geoffrey Link

TO THE EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)."

BEST COPY AVAILABLE

VOICES OF LIBERTY

U.S. DEPARTMENT OF EDUCATION
Office of Educational Research and Improvement
EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)

X This document has been reproduced as received from the person or organization originating it.

☐ Minor changes have been made to improve reproduction quality.

• Points of view or opinions stated in this document do not necessarily represent official OERI position or policy.

FL 020 413

© 1990, Zellerbach Family Fund

This storybook is the companion piece to a bilingual audiotape of "Four Champa Trees" read in Lao and in English. It is part of a set of three bilingual books and tapes of Indo-Chinese folktales produced by the Voices of Liberty project.

Voices of Liberty is funded by the Zellerbach Family Fund under the direction of Dr. Paula Gillett, humanities professor at San Jose State University.

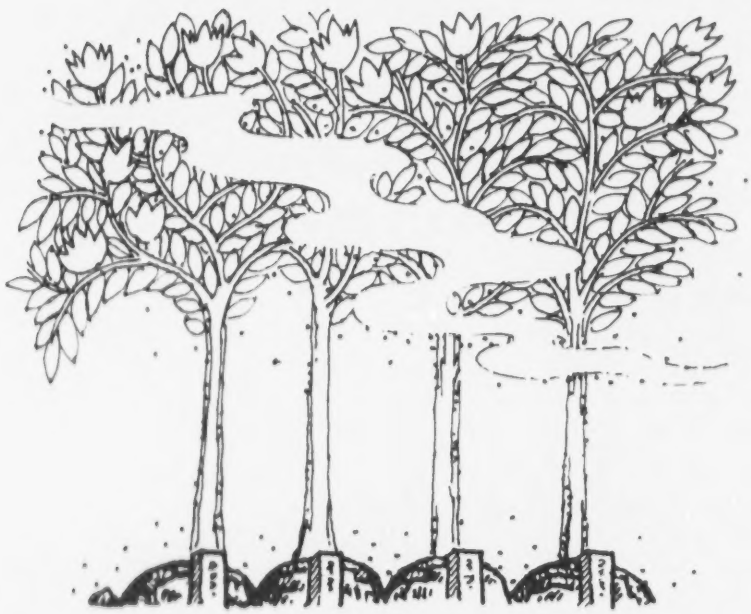
Inquiries may be directed to Voices of Liberty, San Francisco Study Center, 1095 Market Street, Suite 602, San Francisco, CA 94103.

Design and production:
San Francisco Study Center

Lao type: Tenderloin Times

Four Champa Trees

จำปาสีต้น



A Lao folktale told by Issara Katay Sasorith, Prime Minister of Laos, 1946-1948. Retold by Alice Lucas. Translated by Mahn Phongboupha. Illustrated by You-Shan Tang.

Voices of Liberty
Alice Lucas, Coordinator

ONCE UPON a time there was a powerful king in the mountainous country of Laos. Although his country was surrounded by other powerful kings, King Maha Sivit kept peace with his neighbors. The people of his country had a good life and he was greatly loved by all his subjects.

It was the custom in Laos at that time for a man to have more than one wife. King Maha Sivit had two wives who lived in his palace and performed all the duties of queen for their husband. One wife, Queen Mahesi, was the official or first queen. The second wife was Queen Mahesi Noi.

King Maha Sivit loved and respected them both equally, but he was especially pleased that the Queen Mahesi was going to have a baby. As the time for the child's birth drew near, the king went out hunting in the forest less often. He stayed close to Queen Mahesi and the baby she carried in her womb. "I will stay with you until our child is born," said the king. "The pleasures of the palace and the forest will not tempt me from your side."

The king and all the members of his court awaited the birth of the new prince or princess. Outside the palace walls, the peasants waited too. They planted and cut rice and vegetables, they chopped wood and hunted animals. They wanted the new prince or princess to be born into a peaceful and happy kingdom that was safe from wild animals and where there was plenty to eat.

One day as a hunter was walking in the forest, he heard the trumpeting and stamping of a large herd of elephants. Throwing down his weapon, he ran to the palace gates. "Guards! Guards!" he shouted. "Call the king to hear my terrible message."

The keeper of the gate quickly delivered the message and the king hurried to the top of the palace wall. "Your Majesty! There is a large herd of wild elephants in the forest. They are destroying the village and trampling terraces where rice grows.

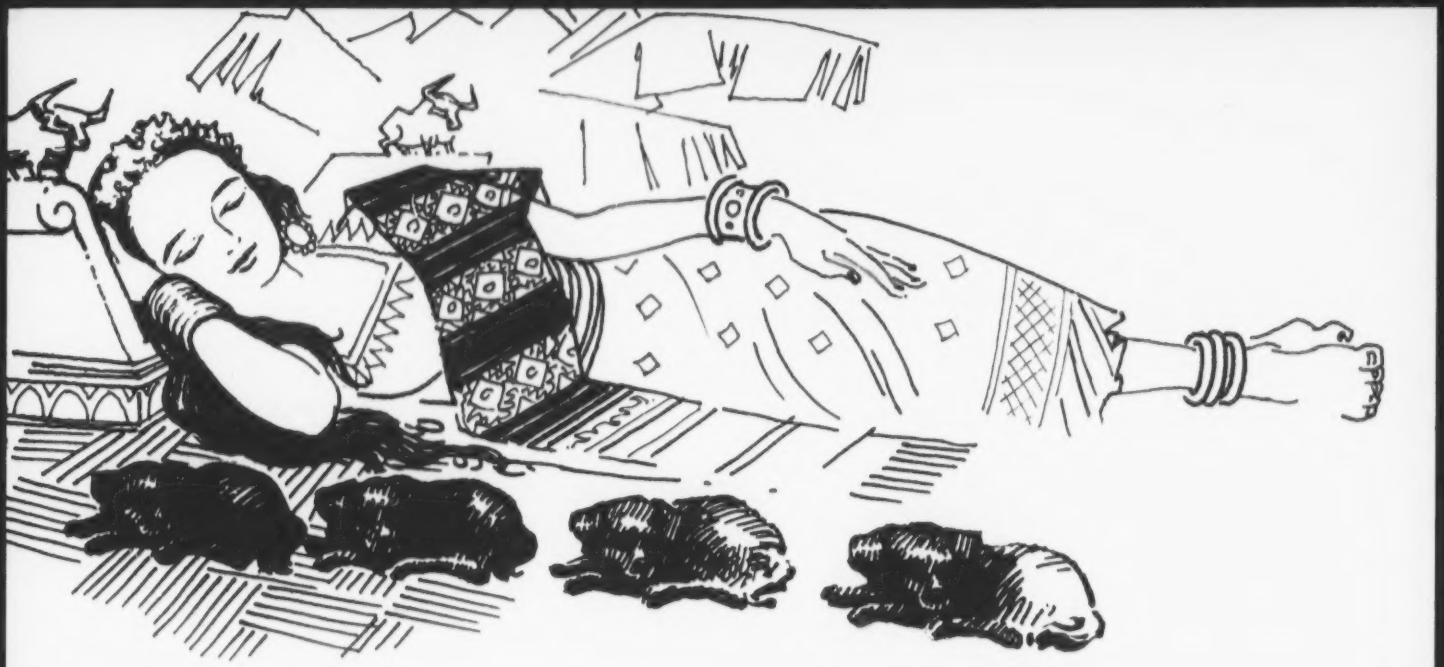
ຈ່າປາສີ່ຕົ້ນ

ແຕ່ປາງກ່ອນ ຍັງມີພຣະເຈົ້າມະຫາຊີວິດ ທີ່ມີຄວາມປີຊາສາມາດອົງຫນຶ່ງ ຢູ່ອານາຈັກແຫ່ງຫນຶ່ງ ທີ່ຮຸ່ງເຮືອງເຫລືອງເຫລື້ອມແລະອຸດົມສົມບູນໄປດ້ວຍພູຜາປ່າໄມ້.ແຫ່ງນັ້ນຄືປະເທດລາວໃນປັດຈຸບັນ. ອານາຈັກແຫ່ງນີ້ອ້ອມໄປດ້ວຍບັນດາປະເທດທີ່ມີຣາຊາຜູ້ເກ່ງກ້າສາມາດທັງນັ້ນ, ແຕ່ພຣະເຈົ້າມະຫາຊີວິດອົງນີ້ກໍຍັງຮັກສາຄວາມສງົບແລະສາຍສັມພັນອັນດີກັບບັນດາປະເທດເພື່ອນບ້ານເຫລ່ານັ້ນໄດ້ດີ. ພວກໄພ່ຟ້າປະຊາກອນຂອງພຣະອົງດໍາຣົງຊີວິດຢູ່ຢ່າງມີຄວາມສຸກ ແລະ ພໍໃຈ ຢູ່ ພາຍໃຕ້ການປົກຄອງຂອງພຣະອົງ.

ຕາມປະເພນີລາວ ໃນສມັຍກ່ອນນັ້ນ ຜູ້ຊາຍມີສິດເອົາເມັຍໄດ້ເກີນຫນຶ່ງຄົນຂຶ້ນໄປ. ດັ່ງນັ້ນພຣະເຈົ້າມະຫາຊີວິດຈຶ່ງມີມະເຫສີ(ເມັຍ)ສອງຄົນໃນພຣະຣາຊວັງ ແລະ ທັງສອງ ມີຄວາມຮັບຜິດຊອບວຽກງານ ຕາມຫນ້າທີ່ຂອງມະເຫສີທຸກຢ່າງ.

ພຣະເຈົ້າມະຫາຊີວິດຮັກແລະນັບຖືພຣະນາງທັງສອງ (ເມັຍທັງສອງ) ເທົ່າທຽມກັນ, ແຕ່ພ້ອມກັນນັ້ນ ພຣະອົງມີຄວາມປິຕິຍິນດີເປັນພິເສດທີ່ມະເຫສີຫລວງ (ເມັຍຫລວງ) ກໍາລັງມີລູກ. ເວລາ ຂອງການປະສູດ (ເກີດ) ລູກຂອງມະເຫສີຫລວງຍັບໃກ້ເຂົ້າມາເລື້ອຍໆ ສະນັ້ນຈຶ່ງເຮັດໃຫ້ພຣະເຈົ້າມະຫາຊີວິດລຸດຜ່ອນການອອກໄປລ່າເນື້ອຢູ່ໃນປ່າ. ພຣະອົງມັກຈະຢູ່ໃກ້ຊິດມະເຫສີຫລວງແລະລູກທີ່ຢູ່ໃນທ້ອງ. ພຣະອົງເວົ້າກັບມະເຫສີຫລວງວ່າ: "ເຮົາຈະຢູ່ກັບເຈົ້າຈົນກວ່າລູກຂອງເຮົາຈະເກີດ, ຄວາມມ່ວນ ຊື່ນຮື່ນເຣີງອື່ນໆຢູ່ໃນພຣະຣາຊວັງແລະຄວາມຮື່ນເຣີງຢູ່ໃນປ່ານ່ໍສາມາດດຶງດູດເຮົາອອກຈາກເຈົ້າໄດ້".

ພຣະເຈົ້າມະຫາຊີວິດພ້ອມດ້ວຍເສນາອາມາດທັງຫລາຍ ຕ່າງ ກໍລໍຄອຍການເກີດຂອງພຣະຣາຊໂອຣົດ (ລູກຊາຍ) ຫລືພຣະທິດາ (ລູກຍິງ)ຕລອດມາ. ຢູ່ຂ້າງນອກຂອງພຣະຣາຊວັງ,ພວກໄພ່ຟ້າປະຊາກອນກໍພາກັນຄອຍຄອຍຢູ່ເຊ່ນດຽວກັນ. ເຂົາເຈົ້າພາກັນປູກເຂົ້າ ປູກຜັກນາໆຊະນິດ, ຕັດໄມ້ແລະລ່າສັດ. ໃຜໆກໍຢາກເຫັນພຣະຣາຊໂອຣົດຫລືພຣະທິດາປະສູດອອກມາໃນເວລາທີ່ບ້ານເມືອງ ກໍາລັງ ມີ ຄວາມຢູ່ເຢັນ ເປັນສຸກ, ປາສຈາກພັຍອັນຕຣາຍໃດໆທັງສິ້ນ.



Please, your Majesty, help us drive them away."

Now the king knew he must leave the palace and help the peasants attack the wild elephants. A good king puts the needs of his people before his own wishes. But how could King Maha Sivit leave Queen Maheshi when the baby was due to be born any day?

As he puzzled over what to do, the second Queen Mahesi Noi said, "You are a wise and good king, my lord. You must protect your kingdom and your people. I will stay by Mahesi's side while you are gone. If the child comes, I will attend to the birth myself. You can trust me to care for Mahesi." And so the king left the palace and went into the forest to fight the elephants.

Now the second Queen Mahesi Noi was jealous of the first queen. She wished it was she who carried the king's child in her womb. She was angry that the king spent so much time with Mahesi and so little time with her. As she sat by the side of the sleeping Mahesi, she thought of a cunning plan.

When the king had been away three days, Queen Mahesi gave birth to four baby boys. True to her word, the second queen, Mahesi Noi, was at the side of Queen Mahesi. "Let me cover your eyes during this long birth time," she said. "When the birth is over, I will show you your children."

As each baby was born, Mahesi Noi hid it in a basket of grass and leaves. And in the place of each baby, she laid four little dogs on the mat beside the queen. "Rest and sleep now, Mahesi," she said. "When you awake you can see the four babies on the mat beside you."

The second queen hurried from the room with four baby boys in the basket. She went down to the river and placed the basket on a light raft. "The babies will float down the river on this raft to the place where it is rocky, and there the raft will turn over and the babies will drown," she thought. "When the king returns and sees that he is the father of four dogs, he will send Mahesi away, and I will be the first queen."

Imagine Mahesi's surprise when she awoke to find she had given birth to four dogs! How could she explain this to her husband the king? She turned and twisted on her bed and wept in sorrow and fear. When the king returned, he drove Mahesi from the palace, just as evil Queen Mahesi Noi had planned. Then King Maha Sivit asked the second

ມື້ໜຶ່ງ ມີນາຍພານຜູ້ໜຶ່ງ ກຳລັງ ລ່າເນື້ອຢູ່ໃນ ປ່າເລີຍໄດ້ຍິນສຽງຮ້ອງແລະບາດຍ່າງຂອງຝູງຊ້າງ ປ່າຝູງໜຶ່ງ. ລາວປະຖິ້ມອາວຸດຂອງລາວແລ້ວແລ່ນ ມຸ່ງ ໜ້າ ຫາ ພຣະຣາຊວັງ, ພ້ອມທັງຮ້ອງວ່າ "ທະ ຫານ, ທະຫານ, ຂ້າພຣະເຈົ້າຂໍກາບທູນຂ່າວຮ້າຍຕໍ່ ພຣະເຈົ້າມະຫາຊີວິດດ້ວຍເຖີດ"

ພວກທະຫານຍາມ ກໍ ຟ້າວເຂົ້າໄປ ສົ່ງຂ່າວຫາ ພຣະເຈົ້າມະຫາຊີວິດ.ເມື່ອພຣະເຈົ້າມະຫາຊີວິດຊາບ ແລ້ວ ກໍ ສະເດັດອອກມາປົ້ນຢູ່ເທິງກຳແພງພຣະຣາຊ ວັງ. ນາຍພານໄດ້ກາບທູນວ່າ"ທູນເກົ້າ,ທູນຂະ ພ້ອມ, ຢູ່ໃນປ່າ ມີຝູງຊ້າງຮ້າຍຝູງໜຶ່ງ ກຳລັງຈະທຳຮ້າຍ ບ້ານເມືອງແລະໄຮ່ນາຕາກ້ຳ. ຂໍພຣະອົງຊົ່ງຊ່ວຍຂັບ ໄລ່ຊ້າງຝູງນີ້ດ້ວຍເທີ້ນ."

ພຣະເຈົ້າມະຫາຊີວິດຮູ້ວ່າ ເວລານີ້ ພຣະອົງເອງ ຈະຕ້ອງໄດ້ ອອກ ໄປຊ່ວຍ ຣາຊດອນຂັບໄລ່ຊ້າງຮ້າຍ ຝູງນັ້ນ.ພຣະຣາຊາທີ່ດີຕ້ອງເສັຍສລະຄວາມສຸກສ່ວນ ຕົວເພື່ອຣາຊດອນສເມີ. ແຕ່ ພຣະເຈົ້າມະຫາຊີວິດຈະ ປະຖິ້ມມະເຫສີຫລວງຜູ້ທີ່ກຳລັງມີທ້ອງ ແລະຈະເກີດ ລູກໃນໄວໆນີ້ໄດ້ແນວໃດ?

ຕອນທີ່ພຣະອົງຄິດແລ້ວຄິດອີກວ່າ ຈະເຮັດວິທີໃດ ຢູ່ນັ້ນ, ມະເຫສີນ້ອຍ ກໍ ໄດ ້ມາ ເຝົ້າ ກັບ ພຣະອົງວ່າ "ພຣະອົງເປັນພຣະຣາຊາທີ່ເກັ່ງກ້າແລະດີເລີດ, ພຣະ ອົງຕ້ອງປົກປັກ ຮັກສາພຣະຣາຊອານາຈັກ ແລະ ໄພ່ ຟ້າປະຊາກອນຂອງພຣະອົງ. ຂ້ານ້ອຍ ຈະ ຢູ່ໃກ້ຊິດ ກັບມະເຫສີຫລວງເອງເວລາທີ່ພຣະອົງບ່ຢູ່. ຖ້າເດັກ ເກີດອອກມາ, ຂ້ານ້ອຍ ຈະ ເປັນຜູ້ເບິ່ງແຍງແລະບົວ ຣະບັດດ້ວຍຕົວຂ້ານ້ອຍເອງ. ພຣະອົງ ຈົ່ງ ໄວ້ໃຈ ໃນ ຕົວຂອງຂ້ານ້ອຍເທີ້ນ." ເມື່ອ ພຣະເຈົ້າມະຫາຊີວິດ ໄດ້ຍິນດັ່ງນັ້ນແລ້ວ ກໍ ເລີຍ ຕັດສິນໃຈອອກຈາກພຣະ ຣາຊວັງເຂົ້າໃນປ່າເພື່ອໄປປາບຊ້າງຮ້າຍ.

ຕອນນີ້ ມະເຫສີນ້ອຍ ມີ ຄວາມອິດສາ ຕໍ່ມະເຫ ສີຫລວງ. ນາງຢາກໃຫ້ແມ່ນຕົນເອງ ເປັນ ຜູ້ທີ່ມີລູກ ຂອງພຣະຣາຊາຢູ່ໃນທ້ອງ. ນາງມີຄວາມຄຍດແລະ ແລະໂກດເຄືອງທີ່ ພຣະຣາຊາໃຊ້ເວລາຢູ່ກັບມະເຫສີ ຫລວງເປັນສ່ວນຫລາຍແລະຢູ່ກັບຕົນເອງພຍງບາງ ແຕ່ບາງຄັ້ງບາງຄາວເທົ່ານັ້ນ. ໃນຂະນະທີ່ນາງນັ່ງ ນັ່ງຢູ່ຂ້າງຂອງມະເຫສີຫລວງ ຜູ້ທີ່ກຳລັງນອນຫລັບ ສະນິດ ຢູ່ນັ້ນ ນາງໄດ້ຄິດຊອກຫາ ແຜນອັນຊົ່ວຮ້າຍ ຂຶ້ນມາ.

ຫລັງຈາກ ທີ່ ພຣະຣາຊາໄດ້ອອກໄປພຍງສາມ ວັນ,ມະເຫສີຫລວງກໍໄດ້ປະສູດລູກຊາຍຝາແຝດອອກ ມາສີ່ພຣະອົງດ້ວຍກັນ. ຈົ່ງ ດັ່ງທີ່ ມະເຫສີນ້ອຍເຄີຍ ເວົ້າວ່າຈະຢູ່ຄຍງຂ້າງຂອງມະເຫສີຫລວງເວລາປະ ສູດລູກ. ມະເຫສີນ້ອຍໄດ້ບອກກັບມະເຫສີຫລວງວ່າ "ຂ້ານ້ອຍຈະປິດຕາຂອງມະເຫສີໄວ້ຫລັງຈາກປະສູດ ລູກອອກມາຮຍບຮ້ອຍແລ້ວ ຂ້ານ້ອຍຈະເອົາລູກມາ ໃຫ້ເບິ່ງ."

ເມື່ອເດັກທັງສີ່ເກີດອອກມາມະເຫສີນ້ອຍກໍເອົາ ເດັກໃສ່ໃນກະຕ່າແລ້ວເອົາໃບຕ້ານົກແລ້ວເອົາຫມາ

queen to become the first queen. She gladly accepted, believing her trick would never be discovered.

As for the babies, they floated down the river, through the rocks and drifted ashore on a sandy beach. From her house by the river, an old woman gardener named Mechamchouane heard the pitiful cries of four hungry babies. Since she had no children of her own, she was delighted to find the healthy, hungry boys. She took them home and raised them as her own sons.

The four brothers knew Mechamchouane was not their true mother. But the boys were content to work in their mother's garden, and cut wood from the forest, and bring home fresh fish and small birds for their dinner. The other villagers often talked about the boys' good looks and gentle ways and of Mechamchouane's good luck in finding those four healthy baby boys.

Stories about the four brothers Mechamchouane found by the river reached the ears of Queen Mahesi Noi. "Could those four brothers Mechamchouane raises as her

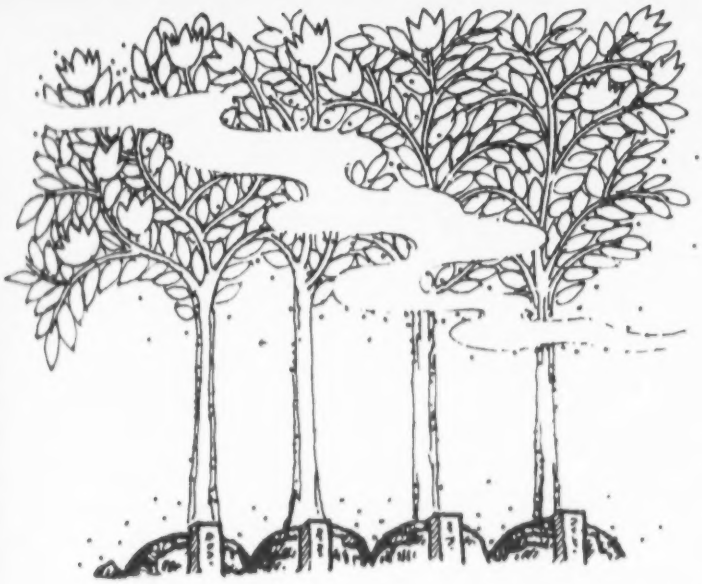
ນ້ອຍສີ່ຕົວວາງໄວ້ເທິງຜ້າເສື່ອຄຍງຂ້າງຂອງມະເຫສີຫລວງພ້ອມທັງບອກກັບມະເຫສີຫລວງວ່າ "ເຊີນພັກຜ່ອນນອນຕາມສະບາຍຕື່ນມາແລ້ວຫາກຈະເຫັນລູກທັງສີ່ຢູ່ຂ້າງມະເຫສີເອງ."

ມະເຫສີນ້ອຍຟ້າວຟັ່ງ ເອົາກະຕ່າທີ່ບັນຈຸເດັກທັງສີ່ນັ້ນ ແລ່ນ ອອກຈາກຫ້ອງຂອງມະເຫສີຫລວງ. ມະເຫສີນ້ອຍ ເອົາເດັກທັງສີ່ ໄປແຄມນ້ຳ ແລ້ວເອົາໃສ່ແພລ່ອງນ້ຳໄປ. ມະເຫສີນ້ອຍຄິດວ່າ "ເດັກທັງສີ່ຈະໄຫລນ້ຳໄປ ເມື່ອໄປຖືກແກ້ງແລ້ວແພຈະຂວ້ຳແລ້ວເດັກທັງສີ່ ຈະ ຈົມນ້ຳຕາຍໄປ, ເວລາພຣະຣາຊາກັບມາພຣະອົງ ຈະເຫັນວ່າພຣະອົງເປັນພໍ່ຂອງຫມາສີ່ຕົວ, ເວລານັ້ນ ແນ່ນອນ ພຣະອົງຕ້ອງເນຣະເທດມະເຫສີຫລວງໄປແລ້ວ ເຮົາເອງ ຈະຕ້ອງໄດ້ເປັນມະເຫສີຫລວງເປັນແມ່."

ມາເວົ້າເຖິງມະເຫສີຫລວງວ່າຈະມີຄວາມແປກປລາດໃຈສ່ຳໃດເມື່ອຕື່ນຂຶ້ນມາແລ້ວເຫັນວ່າລູກທີ່ເກີດອອກມາເປັນຫມາສີ່ຕົວ. ນາງຈະອະທິບາຍໃຫ້ພຣະຣາຊາຜູ້ເປັນຜົວຟັງແນວໃດ? ພຣະນາງຫລຍວຫນ້າແລ້ວເອົາກຳປັ້ນຕີຫຍງແລ້ວຮ້ອງໄຫ້ ດ້ວຍຄວາມຂົມຂື່ນ ແລະ ຢ້ານກົວ. ເມື່ອພຣະຣາຊາກັບຄືນມາແລະເຫັນ ອາການ ເປັນດັ່ງນັ້ນ ຈຶ່ງ ໄດ້ເນຣະເທດມະເຫສີຫລວງໄປ ຕາມທີ່ ມະເຫສີນ້ອຍ ຜູ້ຊົ່ວຊາມ ໄດ້ ວາງແຜນໄວ້. ພຣະເຈົ້າມະຫາຊີວິດ ກໍ ແຕ່ງຕັ້ງໃຫ້ມະເຫສີນ້ອຍຂຶ້ນເປັນມະເຫສີຫລວງແທນ. ນາງໄດ້ຮັບເອົາຢ່າງພໍໃຈແລະເຊື່ອວ່າຈະບໍ່ມີໃຜຮູ້ເຫັນຄວາມລັບອັນຊົ່ວຮ້າຍຂອງຕົນ.

ກ່າວເຖິງເດັກທັງສີ່, ເອົາເຈົ້າ ຢູ່ເທິງແພໄຫລນ້ຳໄປຜ່ານແກ້ງຕົນໄປ ແລ້ວ ໄປ ຄ້າງຢູ່ຫາດຊາຍແຫ່ງຫນຶ່ງ. ຢູ່ບໍຣິເວນແຫ່ງນັ້ນ ຍັງ ມີ ແມ່ເຖົ້າຈ່ຳສວນຜູ້ຫນຶ່ງຊື່ວ່າແມ່ຈ່ຳຈວນໄດ້ຍິນສຍງຮ້ອງໄຫ້ຢ່າງຫນ້າສົງສານແລະໂຫຍຫົວຂອງເດັກນ້ອຍ. ຍ້ອນວ່າ ແມ່ຈ່ຳຈວນບໍ່ມີລູກ, ເມື່ອໄດ້ຍິນສຍງດັ່ງນັ້ນລາວກໍແລ່ນໄປເບິ່ງ, ລາວມີຄວາມດີໃຈຢ່າງບອກບໍ່ຖືກເມື່ອລາວພົບເຫັນວ່າ ມີ ເດັກທີ່ມີສຸຂພາບແຂງແຮງສີ່ຄົນຢູ່ໃນກະຕ່າປະຢູ່ເທິງແພ. ລາວເກັບເອົາເດັກຊາຍທັງສີ່ໄປລ້ຽງເປັນລູກຂອງຕົນເອງ.

ເດັກທັງສີ່ຮູ້ວ່າ ແມ່ຈ່ຳສວນ ບໍ່ແມ່ນແມ່ທີ່ແທ້ຈິງ



sons really be the four babies I put on a raft to drown in the river? Just in case they are the same four boys, I must find them and get rid of them forever," she thought.

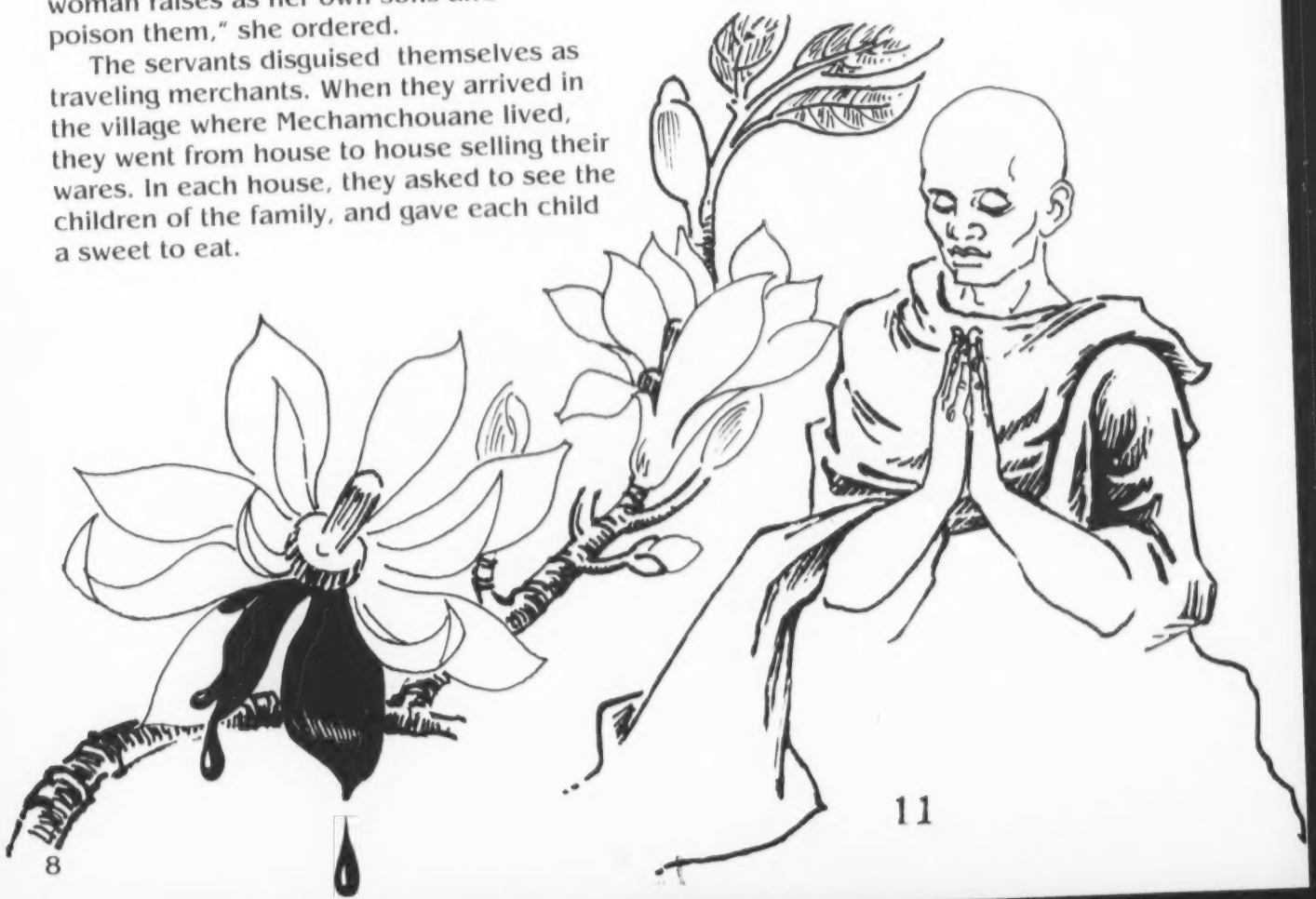
So the queen ordered her servant to travel secretly to the house of Mechamchouane. "Find the four boys the old woman raises as her own sons and poison them," she ordered.

The servants disguised themselves as traveling merchants. When they arrived in the village where Mechamchouane lived, they went from house to house selling their wares. In each house, they asked to see the children of the family, and gave each child a sweet to eat.

When they came to Mechamchouane's house, the four sons were playing with a stick and a ball in the yard. The servants recognized the boys at once, and gave them special sweets in which they had hidden the poison.

That night, all four boys rolled on their mats with pain in their stomachs. Nothing Mechamchouane did could relieve their suffering. At last, as the sun began to rise, the four boys were released from their pain and died. Sadly, Mechamchouane and the villagers carried their bodies to the banks of the river just where the babies had been found in the basket. And there beside the river, they buried the four boys in four tombs.

The next day, when the villagers returned to the river bank, they found four large Champa trees full of sweet-smelling blossoms that had grown out of the tombs! The Champa is a sacred tree to the people of Laos, so news of this great event spread fast.



ຂອງຕົນ ແຕ່ວ່າ ເຂົ້າໃຈດີ ແລະມີຄວາມພໍໃຈຢູ່ແລະ ເຮັດວຽກຊ່ວຍແມ່ຈຳຈວນ ຢູ່ໃນສວນ, ຕັດຟືນຢູ່ໃນ ປ່າ, ຫາປາແລະຍິງນົກມາເປັນອາຫານ.ພວກຊາວ ບ້ານໃຜໆກໍເວົ້າເຖິງເດັກທັງສີ່ວ່າມີລັກສະນະດີແລະ ເຈົ້າຊູ້ ເຂົາເຈົ້າເວົ້າເລື້ອຍໆ ວ່າ ແມ່ຈຳຈວນໂຊກດີທີ່ ໄດ້ພົບເດັກທັງສີ່ແລະເອົາມາລ້ຽງ.

ເຣື່ອງຣາວ ແລະຂ່າວຂອງອ້າຍນ້ອງທັງສີ່ທີ່ແມ່ ຈຳຈວນພົບເຫັນຢູ່ແຄມຕ້ວຍນັ້ນ ໄດ້ ໄປຮອດຫູຂອງ ມະເຫສີນ້ອຍ. ມະເຫສີນ້ອຍຄິດໃນໃຈວ່າ"ເດັກນ້ອຍ ສີ່ຄົນ ທີ່ ແມ່ຈຳຈວນເກັບມາລ້ຽງອາດຈະແມ່ນເດັກ ນ້ອຍສີ່ຄົນທີ່ເຮົາໃສ່ແພໄຫລນ້ຳໄປໃຫ້ຈົມຕາຍນັ້ນບໍ? ຖ້າຫາກເປັນດັ່ງນັ້ນແທ້ເຮົາຕ້ອງຫາວິທີທາງກຳຈັດ ເດັກພວກນີ້ໃຫ້ຕາຍ."

ມະເຫສີນ້ອຍໄດ້ສັ່ງໃຫ້ຄົນໃຊ້ຂອງຕົນ ເດີນທາງ ແບບລັບໆ ໄປ ເຮືອນ ຂອງແມ່ຈຳຈວນ. ແລ້ວສັ່ງວ່າ "ໃຫ້ພວກເຈົ້າໄປຊອກຫາເດັກທັງສີ່ທີ່ແມ່ເຖົ້າລ້ຽງໄວ້ ນັ້ນ ຖ້າພົບແລ້ວ ໃຫ້ ພວກເຈົ້າວາງຢາເບື່ອ ໃຫ້ ເຂົາ ຕາຍ"

ພວກຄົນໃຊ້ຂອງມະເຫສີນ້ອຍປອມຕົວ ເປັນຄົນ ຄ້າຂາຍ. ເມື່ອໄປຮອດແລ້ວເຂົາກໍຂຶ້ນເຮືອນນີ້ ເຮືອນ ຫນ້າໄປເລື້ອຍໆເພື່ອທຳທ່າຂາຍຂອງ. ແຕ່ລະເຮືອນ ທີ່ເຂົາຂຶ້ນ ເຂົາ ກໍ ຖາມຫາເດັກນ້ອຍ ແລ້ວ ເອົາເຂົ້າ ຫນົມໃຫ້ເຂົາກິນ.

ເມື່ອຄົນໃຊ້ ໄປ ຮອດ ເຮືອນແມ່ຈຳຈວນ, ພວກ ເດັກຊາຍ ທັງສີ່ ກຳລັງ ແລ່ນຫລິ້ນ ຢູ່ເດີ່ນບ້ານມີໄມ້ ຄ້ອນແລະຫມາກນາວ. ພວກຄົນໃຊ້ຮູ້ແລະຈີ່ເດັກທັງ ສີ່ນັ້ນທັນໃດໂລດແລ້ວກໍເອົາເຂົ້າຫນົມທີ່ມີຢາເບື່ອໃຫ້ ເດັກທັງສີ່ກິນ.

ຄ່ຳມາ ເດັກນ້ອຍທັງສີ່ ກໍ ກົ້ງເກືອກລິເລືອດ້ວຍ ຄວາມເຈັບປວດຢູ່ໃນທ້ອງ. ແມ່ຈຳຈວນພະຍາຍາມ ເຮັດທຸກສິ່ງທຸກຢ່າງແຕ່ບໍ່ມີອັນໃດຈະບັນເທົາຄວາມ ເຈັບປວດນັ້ນໄດ້. ໃນທີ່ສຸດ, ພໍຕາເວັນຂຶ້ນ, ເດັກທັງສີ່ ກໍພົ້ນຈາກຄວາມເຈັບປວດແລ້ວສິ້ນໃຈຕາຍ. ແມ່ຈຳ ຈວນແລະຊາວບ້ານໄດ້ເອົາສົບຂອງເດັກທັງສີ່ໄປຝັງ

When the queen heard about the Champas growing out of the tombs of the four brothers, she was very angry. She sent her soldiers to cut down the four trees and throw them into the river. The soldiers did as the queen demanded, and the branches of the four trees floated down the river just as the four baby boys had floated in the river years before.

One morning, a young monk walking along the river bank saw the fresh flowers of the four Champas floating in the water. He picked them from the water and brought them close to his face to enjoy the sweet smell of the blossoms. But to his horror, blood dripped from the stems of the flowers onto his hands and his saffron robe. The monk was so frightened that he ran to tell the Prophet Phra Reusi. The wise prophet wondered how blood could flow from a flower. "Might these flowers hold the spirit of the Four Saints from Heaven?" the prophet asked himself. "I will water them with holy water and perhaps the saints will appear."

The prophet sprinkled holy water on the blossoms and at once the four young brother appeared. The prophet invited the four young men to stay with him to study. He taught them to read the holy texts of the Buddha. He instructed them in the arts of warfare. At last, they had learned all their lessons well. The four sons thanked the prophet and set out to find the place where they were born.

One day they came to a large town. In the center of the town was the beautiful palace of King Maha Sivit. The four brothers asked the guard at the palace gate to announce them to the king. But the king never allowed ordinary citizens to speak directly to him. Maha Sivit thought they were making fun of him to ask for such privilege.

In anger, he sent his soldiers to drive the four men away. The four brothers pulled out their swords and fought skillfully, forcing the king's soldiers to run back behind the palace wall. This made

ຕື່ນແລະມີຄວາມຢ້ານກົວທີ່ເຫັນເລືອດຍົດອອກຈາກ
ງ່າຂອງຕົ້ນຈຳປາຍ້ອຍໃສ່ມື ແລະ ຜ້າຄຸມຂອງຕົນ.
ເມື່ອເຫັນອາການເປັນດັ່ງນັ້ນຄູບາກໍມີຄວາມກັງວົນ
ໃຈ ເລີຍ ແລ່ນ ໄປຫາ ພຣະລີສີ. ພຣະລີສີກໍມີຄວາມ
ແປກໃຈວ່າ ເລືອດຈະໄຫລ ອອກຈາກຕົ້ນດອກໄມ້ໄດ້
ແນວໃດ. ພຣະລີສີຖາມຕົນເອງຢ່າງພຶມພຳວ່າ"ຕົ້ນ
ດອກໄມ້ພວກນີ້ອາດຈະມີວິນຍານຂອງຄົນບຸນ ຈາກ
ເມືອງສວັນ ມາສິງຢູ່ບໍ? ເຮົາ ຈະເອົານ້ຳສັກສິດຫົດ
ລອງເບິ່ງ. ບາງທີ ບັນດານັກບຸນຈະປາກົດຕົວອອກ
ມາ."

ພຣະລີສີສົດນ້ຳສັກສິດໃສ່ດອກໄມ້ແລ້ວໃນທັນໃດ
ນັ້ນສີ່ອ້າຍນ້ອງ ກໍ ປາກົດຕົວຂຶ້ນມາທັນທີ. ພຣະລີສີ
ໄດ້ຊວນເຊີນສີ່ອ້າຍນ້ອງຢູ່ນຳຕົນເອງແລ້ວສົດສອນວິ

ຢູ່ແຄມນ້ຳບ່ອນທີ່ແມ່ຈຳຈວນພົບເດັກໃນເມື່ອກ່ອນ,
ແລ້ວກໍຝັງເດັກໃສ່ສີ່ຂຸມ.

ມື້ຕໍ່ມາ, ເມື່ອຊາວບ້ານກັບຄືນໄປແຄມນ້ຳ ເຂົາ
ເຈົ້າກໍພົບເຫັນຕົ້ນຈຳປາສີ່ຕົ້ນປົ່ງຂຶ້ນມາຈາກຂຸມຝັງ
ສົບທັງສີ່. ຕົ້ນດອກຈຳປາເປັນຕົ້ນໄມ້ທີ່ຄົນລາວເຄີຍ
ຖືວ່າສຳຄັນ. ສະນັ້ນ ຂ່າວດັ່ງກ່າວ ຈຶ່ງລືໄປຢ່າງໄວ
ວາ.

ມະເຫສີນ້ອຍ ກໍ ໄດ້ຊາບຂ່າວກ່ຽວກັບຈຳປາສີ່
ຕົ້ນເຫມືອນກັນ. ມະເຫສີ ມີ ຄວາມໂກດເຄືອງຢ່າງ
ແຮງ. ມະເຫສີນ້ອຍໄດ້ສັ່ງທະຫານໄປຕັດເອົາຕົ້ນຈຳ
ປາເຫລ່ານັ້ນຖິ້ມລົງນ້ຳ. ພວກທະຫານ ໄດ້ປະຕິບັດ
ຕາມທີ່ມະເຫສີສັ່ງທຸກຢ່າງ. ຕົ້ນຈຳປາທັງສີ່ໄດ້ໄຫລ
ນ້ຳໄປ ເຫມືອນກັບເດັກທັງສີ່ຄົນ ທີ່ເຄີຍຢູ່ເທິງແພໄປ
ຕາມນ້ຳໃນສະໄໝກ່ອນນັ້ນ.

ເຊົ້າມື້ຫນຶ່ງ, ມີຄູບາຜູ້ຫນຶ່ງຢ່າງລົງແຄມນ້ຳໄປ
ເຫັນຕົ້ນຈຳປາສີ່ຕົ້ນຝູຢູ່ຫນ້ານ້ຳ. ຄູບາຜູ້ນັ້ນກໍ ເກັບ
ເອົາຕົ້ນຈຳປາເຫລ່ານັ້ນຂຶ້ນມາ ເພື່ອຊົມດອກ. ຄູບາ

the king even more angry.

"I will teach these bold men a lesson. I will fight them myself," he said. But when the king fired his arrows at the four young men, the arrows changed into sweet cakes. And when the arrows of the four brothers flew to the palace wall, they turned into flowers.

The king did not understand how these things could happen. He sent for the Prophet Phra Reusi. "How can it be that my arrows turn to sweet cakes and those of my enemies turn into flowers, Phra Reusi?" the king asked.

The prophet answered, "Did you not leave your first wife in the care of the second queen when she was about to give birth, Maha Sivit?"

"Yes, Phra Reusi," replied the king.

"And, when you returned, did you not find four young dogs which the second queen said were your children?" the prophet asked.

"Yes, Phra Reusi." The king bowed his head in shame.

"And did you not send the first queen away from the palace and give her honored place to the second queen?" the prophet asked.

"Yes, Phra Reusi," replied the king.

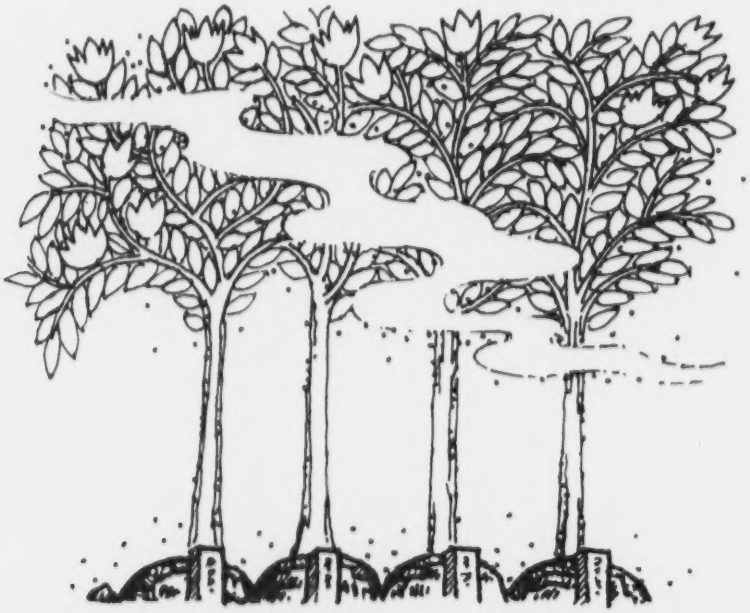
"And did you not hear the stories of the four tombs on the river that grew great Champa trees, but were cut down by the queen's soldiers?" asked the prophet in a louder voice.

"Oh, yes, yes, Phra Reusi," cried the king, raising his head.

"My foolish king, you have been tricked by the wicked woman you now call your queen. She tried to destroy your four sons born to you by your first queen. Now they have returned to you. Can you admit your mistake and allow your sons to return to live in your palace?" the prophet asked.

"Oh, yes, yes, yes, Phra Reusi," the king shouted. "And I will find their mother and restore her to her place as the first queen. I will send the wicked second queen away forever."

And so the king welcomed his sons into the palace. The next day, the king sent for the mother of his sons and begged her forgiveness. The wicked queen was sent to live in the farthest, darkest corner of the kingdom and the family of King Maha Sivit was reunited and lived together in great happiness for many years.



ຊາອາຄົມໃຫ້.ພຣະລິສີໄດ້ສິດສອນອາຄົມແລະສິລປະ ໃນການສູ້ຮົບ. ໃນທີ່ສຸດ ເດັກທັງສີ່ກໍສາມາດເກັບກຳ ເອົາບົດຮຽນຢ່າງດີ. ເດັກທັງສີ່ ຂອບໃຈ ຕໍ່ ພຣະລິສີ ແລ້ວ ກໍອຳລາພາຈາກເພື່ອກັບຄືນໄປບ່ອນທີ່ຕົນເອງ ເກີດ.

ພວກເດັກທັງສີ່ໄດ້ເດີນທາງໄປຈົນໄປຮອດເມືອງ ໃຫຍ່ເມືອງໜຶ່ງ. ຢູ່ກາງເມືອງມີພຣະຣາຊວັງຂອງ ພຣະເຈົ້າມະຫາຊີວິດ.ພວກສີ່ຊາຍອ້າຍນ້ອງໄດ້ເວົ້າ ກັບທະຫານຍາມຢູ່ພຣະຣາຊວັງວ່າ ພວກເຮົາຕ້ອງ ການພົບກັບພຣະເຈົ້າມະຫາຊີວິດ. ແຕ່ພຣະເຈົ້າມະ ຫາຊີວິດ ບໍ່ເຄີຍ ອະນຸຍາດ ໃຫ້ຄົນທັມມະດາສາມັນ ເວົ້າໂດຍກົງກັບພຣະອົງຈັກເທື່ອ. ພຣະເຈົ້າຊີວິດຄິດ ວ່າເປັນການລ່ວງເກີນແລະດູຖູກຕໍ່ພຣະອົງທີ່ສີ່ອ້າຍ ນ້ອງມາເວົ້າດ້ວຍນັ້ນ. ພຣະອົງ ມີຄວາມໂມໂຫຈຶ່ງໄດ້ ສົ່ງທະຫານໃຫ້ໄປຂັບໄລ່ຊາຍໜຸ່ມທັງສີ່ຄົນໄປ. ແຕ່ ຊາຍໜຸ່ມທັງສີ່ໄດ້ຖອດດາບຂອງຕົນ ອອກ ຕໍ່ສູ້ກັບ ທະຫານຢ່າງກ້ອງແກ້ວ ເຮັດໃຫ້ທະຫານຕ້ອງຍອມ ພ່າຍແພ້ ແລ້ວ ແລ່ນເຂົ້າໃນກຳແພງພຣະຣາຊວັງ. ເມື່ອເປັນດັ່ງນັ້ນ ຍິ່ງເຮັດໃຫ້ພຣະຣາຊາມີຄວາມໂມ ໂຫຂຶ້ນຕື່ມ. ພຣະອົງ ເລີຍເວົ້າວ່າ "ເຮົາຈະຕ້ອງສັ່ງ ສອນຊາຍໜຸ່ມພວກນີ້ດ້ວຍຕົວເຮົາເອງ." ແຕ່ວ່າ, ເມື່ອພຣະຣາຊາຍິງທະນູໃສ່ຊາຍທັງສີ່ນັ້ນລູກທະນູກໍ ກັບກາຍມາເປັນເຂົ້າຕົ້ມເຂົ້າໜົມ. ແລະ ເມື່ອຊາຍ ໜຸ່ມຍິງທະນູຄືນໃສ່ພຣະຣາຊາລູກທະນູກໍກັບກາຍ ມາເປັນດອກໄມ້.

ພຣະຣາຊາບໍ່ເຂົ້າໃຈວ່າ ເປັນຫຍັງ ຈຶ່ງ ມີ ເຫດ ການອັນແປກປລາດນີ້ເກີດຂຶ້ນ. ສະນັ້ນ ພຣະອົງຈຶ່ງ ໄດ້ສົ່ງຄົນໄປນຳເອົາພຣະລິສີແລະຖາມວ່າເປັນຫຍັງ ລູກ ທະນູຂອງເຮົາ ຈຶ່ງກາຍມາເປັນເຂົ້າໜົມແລະ ເປັນຫຍັງ ລູກທະນູຂອງສັຕຣູຈຶ່ງກາຍມາເປັນດອກ ໄມ້? ພຣະລິສີໄດ້ຕອບວ່າ "ພຣະອົງເຄີຍປະມະເຫສີ ຫລວງໄວ້ໃຫ້ມະເຫສີນ້ອຍເບິ່ງແຍງ ເວລາ ຄອດບຸດ ຫລືບໍ່?" ພຣະຣາຊາຕອບວ່າ "ແມ່ນແລ້ວ, ພຣະລິ ສີ" .

"ຫລັງຈາກພຣະອົງ ກັບມາແລ້ວ ພຣະອົງ ໄດ້ ມາພົບຫມາໜ້ອຍສີ່ຕົວທີ່ມະເຫສີນ້ອຍບອກວ່າແມ່ນ ລູກຂອງພຣະອົງແມ່ນບໍ?" ພຣະລິສີຖາມອີກ.

ພຣະຣາຊາຕອບແລ້ວກົ້ມຫນ້າຢ່າງລະອາຍວ່າ "ແມ່ນແລ້ວ, ພຣະລິສີ".

"ແລ້ວພຣະອົງໄດ້ເນຣະເທດມະເຫສີຫລວງອອກ ຈາກພຣະຣາຊວັງ ແລ້ວ ເອົາ ມະເຫສີນ້ອຍຂຶ້ນແທນ ແມ່ນບໍ?" ພຣະລິສີຖາມຂຶ້ນອີກ.

"ແມ່ນແລ້ວ, ພຣະລິສີ" ພຣະຣາຊາຕອບ.

"ແລ້ວພຣະອົງບໍ່ໄດ້ຍິນ ເຣື່ອງຣາວ ກ່ຽວກັບຈຳ ປາສີ່ຕົ້ນທີ່ເກີດຂຶ້ນຈາກຫຸມຝັງສົບຢູ່ແຄມນ້ຳນັ້ນແລ້ວ ທະຫານຂອງມະເຫສີນ້ອຍໄປຕັດຖິ້ມລົງນ້ຳນັ້ນບໍ?" ພຣະລິສີເວົ້າຂຶ້ນຢ່າງແຮງ.

"ໂອ, ແມ່ນແລ້ວ, ແມ່ນແລ້ວພຣະລິສີ" ພຣະຣາ ຊາເງີຍຫນ້າຂຶ້ນແລ້ວຕອບພຣະລິສີ.

ພຣະລິສີໄດ້ເວົ້າຕໍ່ໄປອີກວ່າ "ພຣະຣາຊາ, ພຣະ ອົງຖືກຫລອກລວງຈາກແມ່ຍິງທີ່ຊົ່ວຊ້າຜູ້ທີ່ພຣະອົງ ເອີ້ນວ່າມະເຫສີໃນເວລານີ້. ມັນທຳລາຍ ລູກຊາຍທີ່ ເປັນເລືອດເນື້ອເຊື້ອໄຂຂອງພຣະອົງເກີດຈາກມະເຫ ສີຜູ້ທຳອິດ. ຕອນນີ້ເຮົາເຈົ້າໄດ້ກັບມາແລ້ວ.ພຣະອົງ ຈະຮັບເອົາຄວາມຜິດຂອງຕົນແລ້ວອະນຸຍາດໃຫ້ລູກ ຊາຍທັງສີ່ ຂອງ ພຣະອົງ ຄືນມາຢູ່ໃນພຣະຣາຊວັງ ແລະເປັນລູກຊາຍທີ່ແທ້ຈິງຂອງພຣະອົງຫລືບໍ?"

ພຣະເຈົ້າຊີວິດຮ້ອງຂຶ້ນວ່າ "ໂອ, ແນ່ນອນ, ແນ່ ນອນ, ພຣະລິສີ.ແລ້ວເຮົາຈະໄປນຳເອົາແມ່ຂອງເຮົາ ມາເປັນມະເຫສີ ແລ້ວເນຣະເທດມະເຫສີ ນ້ອຍຜູ້ຊົ່ວ ຊ້າມໄປຕລອດກາລ."

ແລ້ວ ພຣະຣາຊາ ກໍໄດ້ຈັດພິທີຕ້ອນຮັບລູກຊາຍ ທັງສີ່ ເຂົ້າ ພຣະຣາຊວັງ. ມື້ຕໍ່ມາ, ພຣະຣາຊາກໍໄດ້ ສົ່ງໃຫ້ຄົນໄປນຳເອົາຕົວມະເຫສີຫລວງຄືນມາພ້ອມ ທັງ ຂໍໂທດ ຈາກ ມະເຫສີ. ສ່ວນມະເຫສີນ້ອຍຜູ້ຊົ່ວ ຮ້າຍຖືກເນຣະເທດ ໄປບ່ອນທີ່ໄກແສນໄກຈາກພຣະ ຣາຊວັງແລ້ວຄອບຄົວຂອງພຣະເຈົ້າມະຫາຊີວິດກໍ ມາໂຮມກັນຢູ່ຢ່າງມີຄວາມສຸກຕລອດໄປ.

The Story

"Four Champa Trees" is only part of a much longer legend told and retold in the oral tradition of the Lao people. A shorter version, written by Issara Katay Sasorith, prime minister of Laos from 1958 to 1959, has been expanded here to include details from the longer story. It contains all the elements of a folktale: a bad and good queen, magic that saves the innocents and a resolution that reunites the characters. Champa trees, as remembered by Lao people living in America, are tall and graceful with large, sweet-smelling blossoms. The river in the story is most certainly the mighty Mekong, which forms the border between Laos and Thailand.

The Language

Although the Lao people constitute the majority of the population of Laos, not all Laotians speak Lao. Many ethnic groups in the isolated mountain areas preserve their traditional language and customs. Lao, however, is the official language of the country. The written language is derived from Sanskrit and shares many words with Thai and Khmer. It consists of 32 consonants, 28 vowels and four tone marks. There are no plural, possessive or past tense endings in Lao. When France colonized Laos in the 19th century, the written Lao language was discouraged and few books were published in Lao. After independence in the 1950s, scholars again began to write Lao literature and study the language.

The Author, Translators and Illustrator

After returning from a 1989 trip to Laos, Alice Lucas, a teacher of Indo-Chinese students in San Francisco, began collecting English versions of Lao folktales. Manh Phongboupha, Lao educator and social worker, helped select and translate "Four Champa Trees." Phongboupha's law studies at Vientianne University were interrupted by the war. The Communist government sent him to study Mogol literature and language at Ulan-Bator State University in Mongolia. He escaped to Yugoslavia and then came to the United States. On the tape, Phongboupha reads the Lao and Dorothea Bonneau reads the English version of the story. Katharine Austin was the recording engineer.

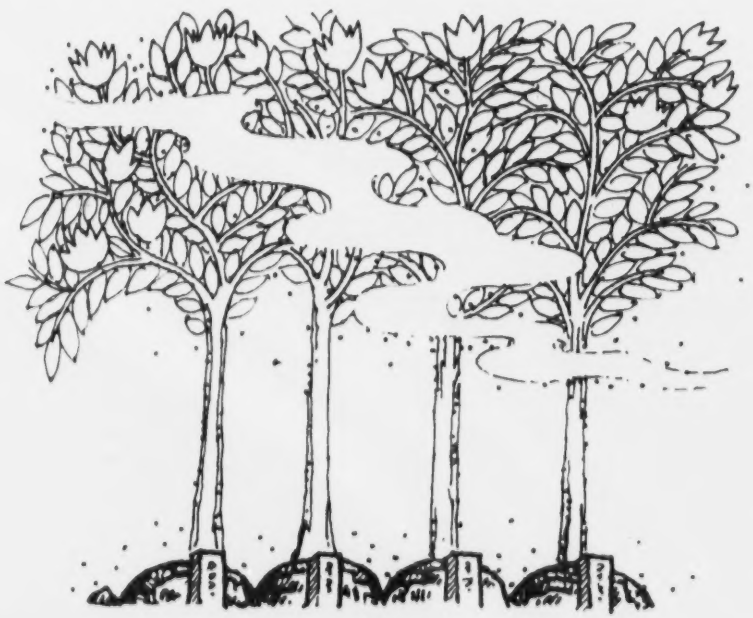
Illustrator You-Shan Tang received his training at Beijing University and the Central Academy of Fine Arts in Beijing. In 1984, he won the American Book Award for his illustrations in the children's book, "Pie Biter."

VOICES OF LIBERTY

TEACHER DISCUSSION GUIDE

FOUR CHAMPA TREES

ຈຳປາສີ່ຕົ້ນ



SUGGESTIONS FOR TEACHING
WITH THE LAO FOLK STORY

OBJECTIVES FOR USING BILINGUAL FOLKTALES

Students will:

1. **Increase their awareness and understanding of other cultures** by reading and listening to folktales in English and the original language of the culture represented.
2. **Recognize the four elements of a folktale** present in the folk literature of all cultures:
   - Simplicity of language and ideas
   - Presence of magic, trickery or fantasy
   - A moral
   - Transmission of culture
3. **Develop and reinforce English language skills** by listening, speaking, reading and writing.

   Suggested activities are divided into six categories:
   - Pre-reading activities
   - Remembering what you read
   - Interpreting what you read
   - Applying what you read
   - Integrating literature with language
   - Enrichment, reinforcement and extension

MATERIALS NEEDED

- Class copies of the folktale and audiotapes of the story
- A cassette tape player
- A listening center, if desired, so students can listen to the story in both languages simultaneously
- A wall map of the world
- Pictures and drawings of the culture represented
- Artifacts, films, videos of the culture

INTEGRATING LITERATURE WITH LANGUAGE

Here are some ideas for integrating literature with language that can be used any time during or after reading the story to develop and reinforce language skills.

Listening-Speaking Activities

1. Play the game, "Who Am I?" Map the characters and their personalities on the board. Divide the class into one group for each character. Instruct them to pick out quotes from the text that illustrate the personality of their character. Each group then reads the quotes to the rest of the class for identification.
2. Have students act out the story, using reader's theatre techniques.
3. Brainstorm other solutions to the characters' problems.
4. Dictate key sentences from the story.*
5. Choral activities: Read one line and have the students read the next line (or paragraph).*

Writing-Reading Activities

1. Keep a reader's journal in reaction to the story. Note:
   - things that don't make sense
   - something that doesn't fit
   - important details
   - interesting quotes
   - favorite passages
   - personal responses
2. Write a descriptive paragraph detailing the personalities of the main characters in the story. Compare and contrast.
3. Write a dialogue between the main characters to accompany the action in one story scene.

4. Write a different ending for the story.
5. Write a persuasive paragraph to convince one of the characters to change his or her actions.
6. Create metaphors and similes that describe the personality of the characters.
7. Changing tenses: Ask students to change the tense of a passage from the story. Discuss the difference in feeling this change makes.*
8. Editing: Write a passage incorrectly and ask students to find the errors.
9. Ask students to use vocabulary from the story to write simple, compound and complex sentences.*

Enrichment-Reinforcement and Extension Activities

- Make a picture book retelling the story.
- Make a picture map showing the movement of the characters.
- Play traditional music of the culture while students write in their journals.
- Research customs of the country. Chart and display the information.
- Divide the class into groups to draw sections of the story on large pieces of cardboard to present to another class.
- Make a large map of the country showing major cities, mountains, rivers, lakes, etc.
- Read another folktale and compare with this one.
- Make shadow puppets and present the story as a play.
- Invite people from the community to talk about their country.
- Have a food tasting party.
- Set up a class center with artifacts, pictures and books about the culture of the country.

*** Especially good for LEP students**

INDO-CHINA OR SOUTHEAST ASIA?

Indo-China is the name the French gave to Vietnam, Laos and Cambodia, which were their protectorates from the mid-19th century until 1954. Along with Thailand, Burma and Malaysia, they occupy the peninsula that makes up the large land mass in Southeast Asia. The term acknowledges the geographic and cultural influence of the major countries of Asia, China and India, which dominated the political and cultural growth of the peninsula for well over 1,000 years. Southeast Asia is the term generally used to include Indonesia, the Philippines, Brunei, Singapore, Malaysia, Thailand, Burma, Cambodia, Vietnam and Laos.

Theravada Buddhism and Hinduism were brought to Thailand, Burma, Laos and Cambodia by traders and sailors from India. Their influence is seen in the Sanskrit origins of the written languages of these western and southern Indo-China countries, and the traditional arts such as classical dance and puppetry.

During this same period, China repeatedly invaded and conquered Vietnam. Vietnamese literature is filled with stories of the people's struggles for independence from their powerful and hungry neighbor to the north. Vietnam developed ways of thought and behavior modeled after Confucianism and adopted the Mahayana Buddhism of China. Until the late 17th century, the Vietnamese language was written in Chinese characters. A French priest devised the current system using the Roman alphabet and a combination of nine diacritical marks.

Theravada Buddhists celebrate the New Year on April 15 each year, while the Mahayana New Year, Tet, coincides with the Chinese New Year and is determined by the lunar calendar.

SOUTHEAST ASIA

INDO-CHINA

LAOS: STORY BACKGROUND

Laos is a landlocked nation, sandwiched between Vietnam and Thailand. It has no border on any sea, ocean, bay or gulf. It is surrounded by China on the north, Burma and Thailand on the west, Cambodia to the south and Vietnam on the east.

It's obvious why the great Mekong River is the most important feature of Laos. For 192 miles, it forms the border between Laos and neighboring Burma and Thailand. Mountains rise sharply on both sides of the river. The water is wild and danger lurks along its banks. The second largest waterfall in the world is on the Mekong in this northern part of Laos. Queen Mahesi Noi in "Four Champa Trees" had good reason to expect the basket she put into the rough waters of the Mekong to spill the baby boys into the water.

But a little further on, the river turns in from the border with Thailand and cuts across the Khorat Plateau toward the Annamite Mountains. Here the river is wider and more peaceful. Many villages are strung along its banks. It was in one of these villages that Mechamchouane might have lived and on this river that she found the basket with the baby boys.

During ancient times, the capital of Laos was in Luang Prabang, high in the mountains. Even today, this city is so remote it is almost impossible to reach by land and those who want to visit Luang Prabang must fly. Laos is a country devoted to Theravada Buddhism, but the people of Luang Prabang are especially devout. Every day, people come to the central area of town to give rice to the monks who walk single file along the street with their begging bowls. By sharing food with the monks, Lao people "make merit," or *boun*, which means to gain favor or good fortune.

It was probably in this region that King Maha Sivit lived. Farming there today is done much as it has always been done in the mountainous regions of Laos. Farmers clear small patches of land by burning down the trees and underbrush in the high mountain valleys. They plow the ashes into the soil, creating a rich loam for planting. After a few years, the soil is exhausted and the farmers move on to another valley and repeat the process. In 20 years or so, they return to the land they once farmed.

Laos is known as the land of 1,000 elephants, so it is not surprising that King Maha Sivit is called out to fight a herd of elephants. Wild elephants and tigers figure in many Lao, Hmong and Mien stories from the country of Laos. And it is also not surprising that it is through a prophet that King Maha Sivit is reunited with his sons, and that the story has a happy ending. The Lao people have many festivals to celebrate during the year, and it is easy to imagine the celebration the king and his people shared when his sons returned home to him.

FURTHER READING

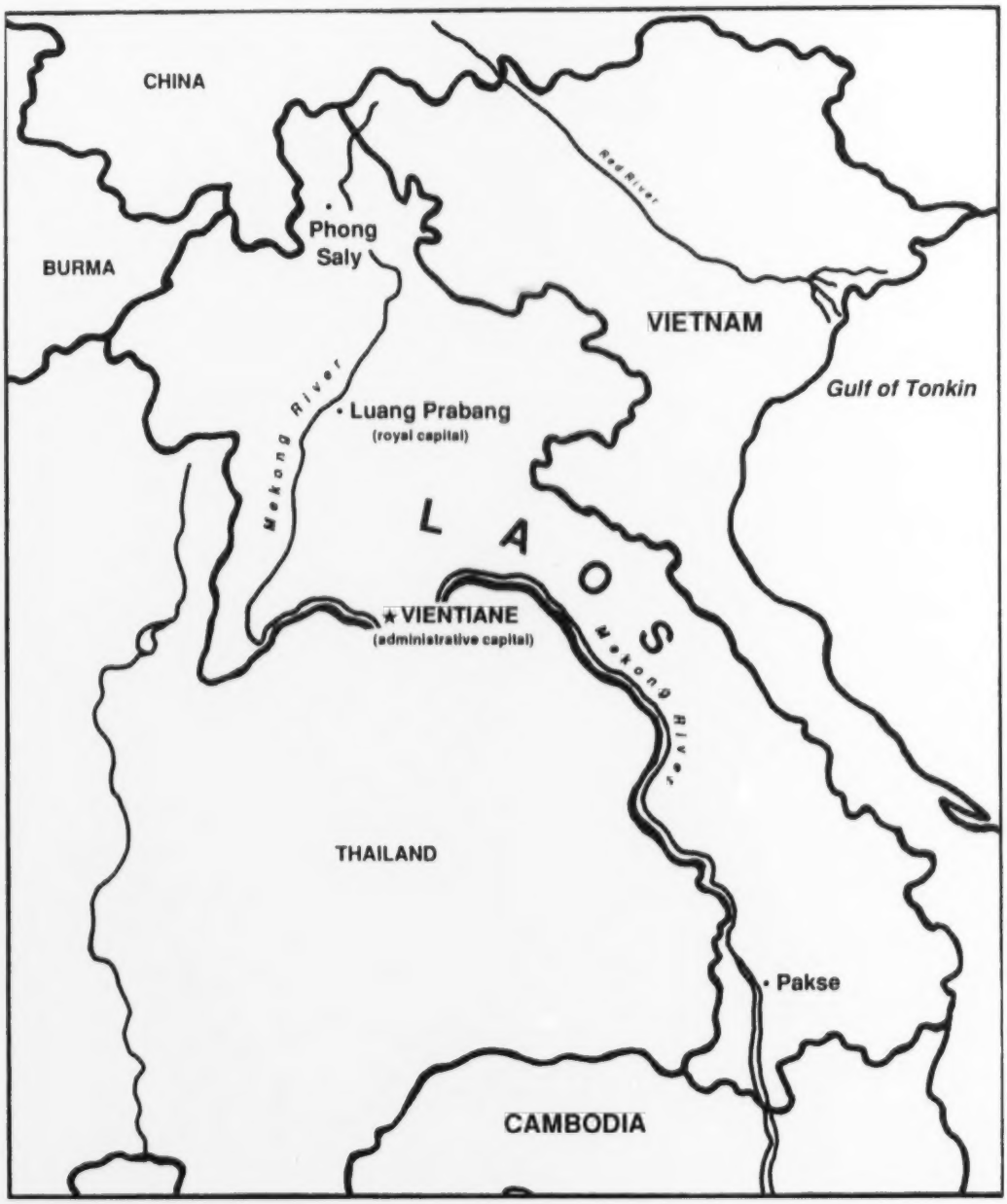
Introduction to Lao Culture, Khamchong Luangprasuet; Bilingual Education Office, California State Department of Education, Sacramento, CA

Legends of the Lao, Thailand: Allied Printers

The Bronze Drums, New York, Alfred A. Knopf, 1967

History of Laos, New York, Paragon Book Reprint Corp., 1964

LAOS


CHINA
Red River
Phong Saly
BURMA
VIETNAM
Gulf of Tonkin
Mekong River
Luang Prabang
(royal capital)
L A O S
VIENTIANE
(administrative capital)
Mekong River
THAILAND
Pakse
CAMBODIA

IDEAS FOR TEACHING THE LAO FOLK STORY

FOUR CHAMPA TREES

PRE-READING ACTIVITIES

- Ask students what they know about Laos and list or map their responses on the board.
- Locate Laos on a wall map of the world.
- Show pictures and/or artifacts. Discuss aspects of Lao culture, history, geography and language. (See the short reference section at the end of the story background.) Add this information to the mapping activity.

MOTIVATION

- Briefly introduce the four basic elements of a folktale and map them on the board. Ask the students to keep these elements in mind as they listen to the story.
- Introduce the main characters: The King, Queen Mahesi, Queen Mahesi Noi, the four brothers, the Prophet.
- Ask a prediction question:

  "In this Lao folktale, the king has two wives. After he sends one of his wives away, he finds out he has made a terrible mistake. Do you think he can make up for his poor judgment?"

  "Champa trees are sacred to the people in the country of Laos. What role do you think these trees will play in the story?"
- Look at the illustrations. What do they tell you about:

  The land and the climate of Laos?

  When the story takes place, now or a long time ago?

  The action or plot of the story?

  Who are the main characters in the story?

VOCABULARY

You are the best person to decide which words in the story need explanation. After listening and reading, students may suggest words they want explained. Some words might be:

prophet	custom	Champa
duty	tempt	womb

Make the new words comprehensible by using one or more of the following strategies:

1. In pairs or small groups, students make vocabulary cards and use them as:
   - flash cards
   - to play matching games
   - do word sorts
   - categorize
   - do close activities
   - do grammar sorts (verbs, nouns, adjectives, etc.)
2. Draw pictures of the new vocabulary and add to an on-going word bank.
3. Create a bulletin board showing words and concepts.
4. Keep a personal "new word" dictionary.

STUDENT ACTIVITIES WORKSHEETS should be presented only after students have enjoyed the entire story. ALL OF THE SUGGESTED ACTIVITIES SHOULD NOT BE USED. You will know best what is appropriate for your class depending on student need and interest.

STUDENT WORKSHEET

FOUR CHAMPA TREES

PART ONE

Your name or names of students in your group _____

_____

After listening to and reading the whole story, listen to the taped story a second time, while following in the story in the book. When you hear more music: **STOP**

Work alone, with a partner or in a group to answer these questions:

Remembering What You Read

1. Why was the king so pleased with his first wife, Queen Mahesi? _____

_____

_____

2. How did Queen Mahesi Noi fool Queen Mahesi? _____

_____

_____

3. What did the second wife do with the four babies? _____

_____

_____

Understanding What You Read

1. Why was the second queen so upset by the first wife's pregnancy? _____

_____

2. Why did the queen put the boys in the river instead of killing them immediately? _____

_____

_____

3. A motive is the reason why people act as they do. What do you think Queen Mahesi Noi's motive was for tricking the king? _____

_____

PART TWO

When you have finished these questions, start the tape recorder again and listen as you read until you hear the music again, then **STOP**

Remembering What You Read

1. Who found the four brothers? _____

_____

_____

_____

2. How did Queen Mahesi Noi find out about the death of the four brothers? _____

_____

_____

_____

3. When did the four brothers meet the prophet? _____

_____

_____

_____

Understanding What You Read

1. Why did the prophet Phra Reusi sprinkle holy water on the flowers? _____

_____

_____

_____

2. What actions show that Queen Mahesi Noi was

clever _____

dishonest _____

insecure _____

PART THREE

Listen to the taped story again until you hear the music, then **STOP**

Answer these questions.

Remembering What You Read

1. Magic is one element of a folktale. Where in the story do you find evidence of magic being used?_____

_____

_____

_____

2. The story takes place in several locations. What are they? _____

_____

_____

_____

Understanding What You Read

1. In folktales, there are usually no in-betweens. Characters are portrayed as either smart or stupid, honest or dishonest, kind or mean. Choose a character and write a sentence about how a character in this story is:

kind: _____

mean: _____

wise: _____

foolish: _____

2. Why do you think the king didn't allow ordinary citizens to speak to him? _____

_____

_____

_____

3. What do you think made the king decide to fight the four brothers himself? _____

_____

_____

Applying What You Read

(These questions may be used by the teacher in a class discussion or assigned to a more advanced class as a writing assignment. In either case, all the questions should not be used.)

1. Which events in this folktale could have really happened? Which events could not have happened? Explain your thinking. _____

2. Would you have done the same things Queen Mahesi Noi did to solve her problem, or would you have acted in a different way? _____

3. The law in some countries allows men to have more than one wife. Can you think of reasons this might be? _____

4. How might the king have reacted differently to Queen Mahesi when he found out about the four dogs? _____

5. List 10 traits of a good king. Do you think the king in this story was a good king? _____

6. What did each of the following characters do to contribute to the misfortune of the four boys? Queen Mahesi, Queen Mahesi Noi, the king. _____

7. What do you think was the lesson or moral of the story of the Four Champa Trees?

8. What events in this story were caused by magic? How would the story have been different if there had been no magic?

9. What did you learn about the culture of ancient Laos from this story?